ration, as they will not do outrageous and exorbitant things themselves, so they will shun the conversation of wicked debauched persons, and delight rather in the society of those that are fair and just.—And these are a sort of externally honest or civilized Atheists. Now what that thing is, which, besides gross sensuality and debauchery, might tempt men to entertain atheistic opinions, the same philosopher also declares ^namely, that it is an affectation of singularity, or of seeming wiser than the generality of mankind. For thus when Clinias Had disputed honestly against Atheists, from those vulgar topics of the regularity and harmony of the universe (observably in the courses of sun, moon, and stars, and the seasons of the year), and of the common notions of mankind, in that both Greeks and barbarians generally agreed in this, that there were gods, thinking he had thereby made a sufficient confutation of Atheism, the Athenian Hospes hereupon discovers a great fear and jealousy, which he had, lest he should thereby but render himself an object of contempt to Atheists, as being a conceited and scornful generation of men.

A0. <j)o|3oujuat *ye (*>* /.ta/eapie rove *jULoyfiripov vfjLSLg* /uev -yap *OVK* WTE *avrtov* airtav, aXX tjyeto'Oe a/cpareta *juovov* i>8ov4w TC /cat £7ri0vjutcuv ITT! TOV aKpaTi? *(Biov opfjLciGOai rag* ^X^'

aiirwv, &c. I am afraid of those wicked men the Atheists, lest they should despise you: for you are ignorant concerning them, when you think the only cause of Atheism to be intemperance of pleasures and lusts, violently hurrying men's souls on to a wicked life.—CLIN. What other cause of Atheism can there be besides this?^—ATH. That